before the world, not as if it existed before it in time, but because the world proceeded from it, and that was in order of nature first as the cause thereof, and its archetype or paradigm; the world also always subsisting by it and from £„. ^ i. 9. it-— And again elsewhere to the same °-3>

purpose, *ov roivvv* *ylv£TO, aXX' sytvero /ecu ocra *tviira* Asercu, ov $E <)0a»J<r£rat> aXX' *r}* oo*a

a- The things, which are said to have been made or generated, were not so made, as that they ever had a beginning of their existence, but yet they were made, and will be always made (in another sense) ; nor will they ever be destroyed otherwise than as being dissolved into those simple principles, out of which some of them were compounded. — Where, though the world be said never to have been made as to a temporary beginning, yet, in another sense, is it said to be always made, as depending upon God En 5 L8. perpetually as the emauative cause c-1~-thereof* Agreeably whereunto, the manner of the world's production from God is thus declared by that philosopher ; *OVK* dp0o>c ol $0E/pov<n icat *y&jvtoaiv* ai/rov, 6ari£ -yap rpOTroe TTJC ? roi*j<y£u>c ravr^c, ov/c eOeXovori cruvifivat, ovS* (ijacrtt/, <m 00*0 v £/cava *z||apjL7rsi*9

ov wirore ra aXXa IXXctVei. They do not rightly, who corrupt and generate the world, for they will not understand what manner of making or production the world had, to wit, by way of effulgency or*eradiation from the Deity. From whence it follows, that the world must needs have been so long &s there was a God, as the light was coeve with the SUB. — So likewise Proclus [a] concludes,

[a] There are still extant eighteen arguments of Ms, wliercin **he** attacks the Christian doctrine of the world's being created by God **in**